

Jaspers' Concept of Existenz

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Abstract

This paper tries to describe the way Jaspers understands the term 'Existence'. According to Jaspers 'Existence is' indefinable. If so, how then can it be expressed? Not by concepts, but by what Jaspers calls 'signa'. The terms such as 'Existence', 'Freedom' and 'Selfhood' are examples of such 'signa'. However, 'signa' per se have no objectivity for consciousness, no independent meaning. From the point of view of (under the terms of) general sciences there are no such things like 'Existence', 'Freedom' and 'Selfhood'. Although, Jaspers explains, the existential reality can't be proven as well as experimental being, but it can be pointed out. After analyzing the different definitions, he concludes that 'Existence' is the original Selfhood of individual, which carry out his own Self with a free and absolute resolve. 'Existence' as a possibility accompanies the merely life, a possibility, which each individual can grasps or ignores.

Keywords: *signa, existence, selfhood, freedom, possibility*

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Vedanta, Divine knowledge According to Hinduism

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Abstract

There is a variety of schools in Hinduism ,Vedanta is the most important one , Shankara is the most leading of its commentator , his perspective is known as advaita – Vedanta (non – dualism) .

This paper attempts to analyse Shankara’s doctrine of non-dualism . Through – explanation of the Key – concepts : Brahma , Atma , Ishvara , Maya and Budhi , besides comparation had been made between the five state of being , according to Vedanta and the five divine Presences (al-Hazarat- al –ilahiya al – khams) as admitted in Sufism .

As Well, the most fundamental formula of Vedanta philosophy namely “Atma is Brahma”has been analysed according to R.Guenon and F.Schuon’s teachings .

Keywords: *Vedanta, Shankara, Brahma, Atma , Maya, five divine presences*

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***Husserl's phenomenological Constitution: Intersubjectivity:
Truth and Objectivity***

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Abstract

The present article studies Husserl's solution about the possibility of knowledge. This solution expresses itself in the constitutive analyses that he has made. By using Decartes' methodic doubt, Husserl establishes pure consciousness. Then he describes phenomenologically its data and shows how to be constituted phenomena in consciousness. After explaining the process of the constitution of material nature and of animal nature and of spiritual world, I argue about the criterion of truth and objectivity.

Keywords: *phenomenological constitution, intersubjectivity, objectivity, truth, solipsism*

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Sartre's Postulatory Atheism

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Abstract

Jean-Paul Sartre is one of the atheist philosophers of the twentieth century. He did not reach his atheistic position through philosophical reasons. Rather, the psychological and sociological reasons led him to, in his own terms, "intuit" atheism at twelve years old. Sartre's atheism, therefore, is primarily non-philosophical and non-discursive. Atheism, in his philosophy, is not a conclusion or finishing point but plays the role of a postulate or starting point. This article puts forward three reasons for this aspect of Sartre's atheism.

Key words: *atheism, intuition, postulate, choice, humanism*

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The Possibility of Comparative Philosophy According to En-owning

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Abstract

The possibility and character of comparative philosophy are nowadays important questions. Phenomenological approach is one of the main approaches concerning comparative philosophy. Henry Corbin is also one of the founders of this discipline, who though many efforts, concluding his critiques to historicism, lacks in some components, as many of his followers do. Current essay, reading Heidegger's second major work, attempts to unfold a richer way for comparative philosophy. This way is based on discovering the directive questions of philosophies according to the ground question of philosophy; then comparing questions and/or answers by Hermeneutic phenomenological way. This position can itself reveal the way philosophy nowadays is and the style of productive comparisons in the history of philosophy.

Keywords: *en-owning, grounding question, directive question, comparative philosophy, hermeneutic phenomenology*

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Gadamer's Original Notion of Understanding

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Abstract

Following Heidegger, Gadamer considers understanding as basic statue of Dasein existence. In "Truth and Method", he introduces three different of understanding; 1. Understanding as theoretical knowledge, 2. Understanding as practical knowledge, and 3. Understanding as agreement. The connector element of these three is another meaning of understanding which Gadamer refers to it as understanding as application. The first two meanings had been explained by preceding thinkers; Then Gadamer's initiative theory on understanding is the third meaning which is in close connection with fourth meaning i.e. understanding as application. Applicable aspect of understanding emphasizes on situatedness of interpreter and problem orientedness of understanding. One of the most outstanding differences between Gadamer's Hermenutics and romantic Hermeneutics is his belief in impartibility of understanding, interpretation and application.

Keywords: *understanding, interpretation, application, agreement, knowledge*

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In the Name of God

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